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NO. 30.

SPIRITUALISM INDEPENDENT OF THE CHRISTIAN CHURCH.

For Mind and Matter.

"The Christian religion falsely interpreted" by fanatics is the most cruel and infamous religion that ever existed and destroyed mankind rightly interpreted by plain people of common sense, it is the most humane, beneficent and merciful religion ever given to man.

FURTHER REVERENDS.—The above, quoted from the *Free Thinker* of this coast, is true only of that side of Christianity (so-called) which this editor approves. I shall call the latter the progressive side of humanity. There is not one good thing which the churches claim as belonging to their religion, but that it is there because inseparable from humanity, and is found, in some form, where Christianity was never known. I can call all these good things that are found in all lands, among all peoples, "Christianity" is robbing humanity to build up a sect, and a hydra-headed one at that. What you say of an attempt to attack Spiritualism to Christianity is not only true, but it has been tried before and many times. Over seven years ago I attended an anniversary meeting at Watkins, New York. This spirit was manifest all the way through the meeting by the Spiritualists themselves. There was a Professor somebody there who had been a Methodist minister, and a great deal of denunciations were given to him. At this time the minister said that many in the churches were accepting the facts of spirit communion. There was one speaker there who made it a point to attack Spiritualism, and battle with this spirit of concession, and while the others seemed pleased with the above statement, she asked, "What good will it do us or the cause, if they accept the facts and repudiate the dogma?" I would rather have one convert from the honest, thinking outsiders than half a dozen half-converted church people, for the former will be acting on the cut and trim policy, and this, with much more of the like, so offend them that, in the report of the meeting she was not even referred to.

Some six years afterward another meeting was held at the same place, in which Spiritualists, Infidels and all were present. A lady of the name of Young Manly, associated with the Spiritualists, Comstock, Mark, the book was not sold prominently, but only to such as desired, or pretended that they did, to know what it was for, the sending of which to the male a fellow citizen, had been imprisoned. And it was it came to this? May we not even inform ourselves as to the true nature of the crime, so-called, for which the church wields the arm of the Government to imprison our thinking people? Are our liberties gone, and thoughtless people are in our blood-bought inheritance?

That the Y. M. C. A. has many members of good intent, but not so far as the purposes of the leaders are concerned, the name should be *Assassination*, instead of *Christian*, for it is really one of the Herods of the nineteenth century, and seeks to strangle each new-born truth while yet in its cradle.

Why is it that Spiritualists do this thing? Why do we so much to the church? Simply because they are not sufficiently strong and self-reliant to repudiate the false standards of society, and by a straightforward course demand (in deeds) the things which they desire through concession. All this persecution of physical mediums comes from this cause. They are thus doing the work of the visible and the invisible church, with the hope of thereby gaining the approval of a large, intelligent and wealthy class, who believe in, but have never affiliated with Spiritualism publicly, and will give no aid, and shall prosper three-fold more, organically, than, as yet, has ever been our fortune.

A copy of the above quotation I find in *Our Age*, of Battle Creek, Mich., published October 24, 1875, together with the following editorial comment: "Spiritualism will prosper because of accessions from the wealthy and intelligent. Indeed! and is that the class who are after? Well, let me tell you that we shall prosper because of large accessions from the ranks of the poor, the crushed, the down-trodden, the outcast, and those who are despised and despise. They will bring the power of the angel world with them; the angel-world that has ushered in this era for the express purpose of redeeming the despised and the oppressed. *The rectify and enlighten*. What kind of intelligence? and when did the wealth of the wealthy bless humanity as such? Heaven deliver me from such Spiritualism, for the recording angel of progress has written against it—Ichabod!"

I find also the following in the number issued July 17, 1874. The *Woman's Journal* is trying to defend itself from the charge of being largely sided in the suffrage movement by the liberal and spiritualistic element, by stating that the leading men of the Methodist, Baptist, and Presbyterian Churches in the State of Michigan (the State then under consideration) were leading men in the woman suffrage movement. The editorial comment is: "The church tries to beat the brains out of every new movement, and, failing in that, takes to hugging all real life out of it."

And if Spiritualism is tacked to churchianity, the above will be true of it, as of other things that have been taken into its embrace. All real life will be smothered out of it. An uncompromising worker once went to a hall in Buffalo, N. Y., where a few of the faithful were accustomed to meet—went in company with an aged lady who was more loving than logical. On their way thither this good woman told the other of going to the Unitarian meeting, and that the minister invited all forward to partake of the bread and wine, said it was only done as a token of remembrance, and all even Spiritualists seemed to rejoice that she had become so respectable that we could get such recognition from a respectable church. But what was the reply? "That this is what we are after."

Those who should be with us are supporting just such liberal ministers, and leaving our workers to starve. Such half-way concessions do us more harm than the most determined opposition; and this, because so many of us are weak enough to feel honored by such recognition. For my part, when we hold a festival in memory of Thomas Paine, the most determined opponent of Spiritualism, and the churches feel honored in being invited, then I shall feel honored in being invited to their festivals, and not vice versa.

Such plain talk was not exactly relished, but it is not the true position to take? Let us make all needed concessions to the weakness of others, but should we not be in the name of the angels, ever ready, firmly but quietly, any and every thing asked or demanded in the name of churchianity?

And now, to show what these same Christians are aiming at, I will analyze some of the *Christian Statesman*, published in the interest of "The God in the Constitution party," that which the leaders have pledged their means, their honor, their lives to support.

We quote first from the address of Rev. T. P. Stevens, delivered before the National Convention held in Cincinnati, January 21, and February 1, 1872. In speaking of the legal effect and practical

value of the Amendment, he says: "It will restrain the States of the Union from unchristian legislation." "Give us the amendment we seek, and an appeal will be direct from an unchristian legislation by any State to the Supreme Court of the United States on the ground of its unconstitutionality." "May God grant that that question whether we are, and are to be all our parts, a Christian nation, may not be solved as the question of human liberty has been, in tears and blood."

And is the above but a declaration that they will wade through tears and blood to accomplish their end, if it can be done in no other way? In March, 1875, we find the following: "The spirit of God will not suffice, because it is not an accurate expression of the true character of the Commonwealth. We are a *Christian Commonwealth*. The distinctive institutions of Christianity have been incorporated into the framework of our government."

"That these institutions may be covered, authenticated and protected by a fundamental law of the State, that law should contain an acknowledgment not only of the sovereignty of God, but of Jesus Christ and the authority of the Christian religion." And in the next he adds: "Men deism will not save nations any more than it will save men. We must have Christianity."

I make the above quotations to show those among us who are so ready to condemn our mediums, if they do not comply with such demands as will recommend us and ours to the notice of church respectability, do so to show them that to expect what they seek to do is to accomplish. *They church and then control the avenues of communication, and all spirits and mediums who do not conform to the demands of the church are to be excluded.*

Do we desire such a consummation as this? No; a thousand times, no!

Yours for plain truth,
Louis Waisnrooker.

Riverside, Cal.

MIND AND MATTER.

No. 5.

Matter is only the expression of mind. The Infinite Mind is the All-Father of everything in existence, performing his wonderful works through the process of natural law, mutation, or evolution which is silently bearing us along the stream of time unceasingly. Finite minds need not, therefore, be expressionless. To the contrary, we see on every hand wonderful creations of genius which are the expressions of the mind of men, assisted by angels. Man lays hold of the elements of nature—the expressions of the Deific Mind—and fashions into monuments of grandeur, gifts of love, and instruments of usefulness for peace and according to his will. And when he has completed his earthly task he still exercises his heavenly gifts in a higher and broader sphere of usefulness by leading a helping hand to friends still remaining on earth.

But we are often turned from the great highway of life into deviant ways by the claims, among which there is none more potent than the association of ideals, the catenation of which, link by link, chains us to the material, and thus we are lost. Here is a little eight-year-old Vermont boy, by associating with older boys, has become clamorous for a rubber ball, and thinks with that addition to the child's faculties of the present existence. Will his voyage of life will be complete. But his mother exclaims:

"Oh! the shortsightedness and folly of childhood. How can you, my child, be so unprofitable, to always remain thus simple! Better to progress than to ride upon life's ocean in a blissful calm, even if cast upon the beach of the future, than to be buffeted with impediment and storm, or cast violently upon the shore. Surely, the butterfly portion of society cannot appreciate a real sanguinary battle of life, nor properly value the privilege of the present existence. They have to be re-incarnated in order to develop."

To which I reply: "No." Yet they may find it necessary to fill the blank in life's history by a return to earth as an attendant spirit, or guardian angel, of some poor struggling mortal, and thus be richly rewarded by making personal amends for the past. Such a spiritual presence may account for the ease and grace and refined tastes and deportment of certain representatives of the present existence. We are all but little better than overgrown children, driving in hot haste after that which is liable to prove an injury rather than a benefit.

Necessary to fill the blank in life's history, some of them at least, claim to remember having had a pre-existence upon the earth, and against the declaration of memory seem to think there is no appeal, as if it were a question of fact. The evidence, however, is treacherous, or receive false impressions. Yet I think this may be proven by some of my own peculiar experiences. In fact I am living two earthly existences at the same time, one by day and one by night.

During the silent watches of the night, when all more or less sleep, I am conscious of a world of life and of my angel friends take me with them to distant localities—sometimes for the purpose of enlarging my experience—sometimes to employ the faculties of mind for the purpose of assisting others in solving some difficult problem. Many times have I been thus taken to the "Far West" to superintend the erection of buildings in new cities, where the architecture of the future is being demanded. There is somewhere a small manufacturing town, which I have never been able to locate, that I have visited in this way many a time, for the purpose of assisting the superintendent of extensive machinery connected with flouring mills, saw mills, foundries, etc., in devising the best method of effecting extensive repairs and improvements, always going by the same route, and for several miles before reaching the town, traveling along the western bank of an ordinary sized river, and crossing a bridge of iron girders which are located on the east side of the stream.

In like manner have I visited a rural district in Sweden, always stopping at a public house in a village, where I have been taken to a farmstead, where I find friends whom I go to visit.

In like manner I also sometimes visit Scotland, with this difference. To the latter I take my own vessel, and the place visited is an old Scottish residence near the sea. But when my last visit to the venerable mansion was made its present owner, who was then a young man, was not in the house, and was that night holding a gay party (house warming), and a more enjoyable social gathering I never witnessed. These places have become as familiar to me as the haunts of my childhood, and the persons visited, male and female, seem like old companions and schoolmates. When they are not present, I am always accompanied by them, but had been away a few years and just returned.

Is this an evidence of re-incarnation? Does it prove that I have really lived several earthly existences? I might possibly think so, if I had no knowledge of the laws of nature; but now, my opinion is, that I have been in possession of a long line of ancestry and kinsmen. I know my ancestor, John Thompson, who landed on Plymouth Rock, in May, 1622, and lived in the days of European heraldry, although he was born in the North of Wales.

The little I have learned of spiritual things and the laws of life is sufficient to prevent me from embracing the re-incarnation fallacy. But it is natural to suppose that there may be many honest souls in spirit life to-day who have had experiences like my own; but, being ignorant of the laws of life, think they testify to the truth when they inform us that they remember having lived many times on earth existence. Much more might be said here which is excluded for the want of space.

Spirits are only disembodied men and women—not all perfect, not all ever truthful. Just so long as the earth produces imperfect men and women, it will be attended by imperfect spirits, always on the verge of becoming something marvellous, to the neglect of the natural and useful; hence we must deal with them as we do with each other, weigh carefully what they give and accept that which is fully what they are.

But we are told by some of the grave philosophers of the new era, that re-incarnation is the only evidence we have of immortality; because, "that which is the beginning must also have an ending." O wonderful conclusion! O ye wise expounders of natural law! Come now, take the paper upon which I am writing this article, and trace it to its source, as an expression of the infinite mind. You might as well take a drop of water from the Atlantic and trace it back to pre-Adamic clouds and vapors, when the idea of fixing the date of its creation. The word creation is a misnomer. All things but existence are emanations from Deity—without beginning, without end. The culmination of scientific ignorance is to more or less of the infinite mind, all things not understood. There are occupied by space is so vast that the finite mind cannot comprehend it. How then shall we hope to understand the operations going on in space sufficiently to say, "certainly that such or such a thing is impossible?" A man builds a residence and fixes upon it the date of its erection. But who shall fix the date of the material with which that house is composed? Can a single grain of sand or a fibre of timber be selected as a substance which ever had a beginning, and must, therefore, have an ending? A bird, just now, picked up the seed of a grain of wheat, and sowed it. You reply, from a previous growth of grass, and that from a previous seed, and so on, until you get back to the origin when a solid system existed in chaos—farther you cannot go. Look again, the hawk comes along, saying to that bird with the grass seed in its beak, "you are mine," and devours the bird; but the seed falls to the ground, takes root and grows.

Look again: An ox comes along and says to the grass, "You are mine," and devours it; but presently man lays his hand upon the ox, saying, "You are mine," and the ox becomes food for man. By and by the man dies, his flesh decays, and furnishes nutriment to the flowers of the field, whose aroma perfumes the air, and whose honey is gathered by the bee and becomes an article of consumption to furnish the table of some mortals; but the end is not yet. Two or three links in the immeasurable chain of existence are thus traced, and ages, are all that we can discover; yet the chain is unbroken, reaching away into immensity, from everlastingly to everlastingly.

The seeming morphism of all material things through the mutation and evolution necessary to a universal progression, has caused much trouble to the human mind, and has been developed about to lose their identity; but the law of identity is as inexorable as fate. Individuality is preserved in the laws that govern the material. The elements are drawn never to be obliterated. Arenal, copper, silver, tin, iron, silicon, carbon, hydrogen, oxygen, etc., are the elements that constitute the material. They may mingle with the elements, but their nature never changes. So with man, you know your friend wherever you find him, and you know your enemy wherever you find him. To-morrow he may be surprisingly refined; yet you recognize him as the same person; and if a few days hence he should pass on to higher spheres, if he can find my person and they may know that he has progressed, but if so, his characteristics will be all the more strongly marked for the future. The husband and wife, who have been transmitted from father to son, and may date back several generations, will never be lost. He is a poor physiologist, indeed, who cannot distinguish between a Scotchman, a Scotchman, or a German, whom he meets for the first time. "This, Mr. Randolph says, 'is the result of natural law, and is effected by the laws of the universe.' The husband and wife, who have been transmitted from father to son, and may date back several generations, will never be lost. He is a poor physiologist, indeed, who cannot distinguish between a Scotchman, a Scotchman, or a German, whom he meets for the first time. "This, Mr. Randolph says, 'is the result of natural law, and is effected by the laws of the universe.' The husband and wife, who have been transmitted from father to son, and may date back several generations, will never be lost. 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